

The
**CHRISTIAN
CENTURY**
A Journal of Religion



The Y Holds the Students
An Editorial

JULY SURVEY OF BOOKS

Dawn or Doom for China's Churches?

By James H. Franklin

The Lutherans Catch a Heretic

An Editorial

This Yellow Decade

By Devere Allen

Fifteen Cents a Copy—July 7, 1927—Four Dollars a Year

Entered as second-class matter February 18, 1902 at Chicago, Ill., under the act of March 3, 1879. Published weekly and copyrighted by Christian Century Press, 440 S. Dearborn St. Chicago

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLIV

CHICAGO, JULY 7, 1927

NUMBER 27

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CONTENTS

Editorial	
Editorial Paragraphs	819
The Lutherans Catch a Heretic.....	821
The Y Holds the Students.....	823
Safed the Sage: The Lead Pencil and the Eraser.....	824
Contributed Articles	
Dawn or Doom for China's Churches? by James H. Franklin	825
This Yellow Decade, by Devere Allen.....	827
Verse	
To Certain Scientists, by Stewart Robertson.....	824
The Spirit of Transportation, by Thomas Curtis Clark....	824
July Survey of Books	
The Evangelical Motive of Reform, by J. D. McFayden...	829
Experience Overworked, by Henry Nelson Wieman.....	829
The Facts About China, the Chicago Evening Post.....	830
The Rabbi as Minister, by Joseph L. Fink.....	831
The State in the Making, by T. V. Smith.....	831
Disentangling the Gospels, by Cloy Jackson.....	831
Viewers with Alarm, by Paul Hutchinson.....	832
Books in Brief, by Winfred Ernest Garrison.....	832
British Table Talk	833
Correspondence	834
The Sunday School: God Chooses the Giant-Killer.....	835
News of the Christian World	
Chinese Humanist Views Christianity.....	836
Recommend Scientific Morality—Not Free Love.....	839

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

EDITORIAL

FOR THOSE who can remember the tremendous thrill of enthusiasm that passed through the churches and especially through their young people in the beginning of the Christian Endeavor movement, and who recall with some sentimental tenderness their feelings as they

Has Christian Endeavor Passed Its Prime?

stood with the thousands in the great Endeavor conventions that assembled during the nineties, the question often arises whether Christian Endeavor has not outgrown its usefulness, or at least passed its prime. We do not seem to hear as much about it as we did. Its organization does not play as conspicuous a part in the program of local church life, and its great conventions have not that unique and compelling quality that they had. There may be a measure of truth in all of this, but it is largely a matter of comparison. Those who feel this most decidedly are those who have themselves passed their prime. Moreover, there were few interdenominational gatherings then, while there are many now. Earnest Christian youths in that day were surprised to find themselves standing shoulder to shoulder with other earnest Christian youths of a different denomination. If

the novelty of that situation has somewhat worn off, it is the sign of a better time, and it is due in no small measure to Christian Endeavor itself. Still more was youth in the nineties surprised and correspondingly thrilled to find itself reckoned as of any account in the church, and its emotional response was correspondingly intense. Youth today is not only thoroughly accustomed to being taken seriously by its elders, but at times it has a haunting suspicion that nothing but youth ought to be taken seriously. But as the novelty of interdenominational fellowship and of the recognition of youth has worn off, other values, more enduring and valuable than novelty, have been developed. If Christian Endeavor has lost its uniqueness, it has not necessarily outgrown its serviceableness. It was a great discovery that Dr. Francis E. Clark made when, as the young pastor of a village church, he observed that the youth of the church was a vast resource of spiritual power which might be utilized by organization, and it was a new enthusiasm, like the coming of a new spirit, that filled the church as that discovery became general. The convention this week at Cleveland will, in point of fact, probably be as great as any former convention, and the activities of the society, under the leadership of its new and vigorous president, will doubtless find forms as well adapted to the needs of our time as its first program was to the needs of that time.

Pacific Problems Discussed Again at Honolulu

THE SECOND SESSION of the Institute of Pacific Relations will be in session in Honolulu during the last two weeks of the present month. Two years ago the first gathering of this informal and unofficial body secured a remarkable amount of attention from all the countries that border the Pacific basin. It is hoped that the session this year may take up where the previous one left off, and make definite progress toward mutual understanding. Developments in China, Siberia, the Philippines are securing an increasing portion of such attention as the American citizen has to give to foreign affairs. The Institute of Pacific Relations thus finds itself dealing with questions of acknowledged gravity. Its success or failure will finally depend on the degree to which it can secure candid and full discussion by virtue of its unofficial status. Advance reports from this year's meeting indicate that there will be an improved possibility for discussion of Philippine ques-

tions over that of two years ago, and the presence of a British delegation, in addition to the groups from Australia, New Zealand and Canada, should tend toward additional discussion of British policy in the far east. The institute is still incomplete, however, without the presence of delegations from the west coast of South America and from Russia. With China the focus of the whole area, there is something either grotesque or naive about an attempt to plumb oriental questions which does not include an unhampered voice from Russia. For, however much or little the other nations may like it, the Russians are going to play an enormous part in affairs of the Pacific area for years to come. And surely the institute does not mean to imply that the only method possible in dealing with them is by ignoring or fighting them!

The New Sermon on The Mount

SUMMER EVANGELISM is growing in favor. Even the war department is going in for it. At least, the Rev. Mark A. Matthews, D.D., LL.D., former moderator of the Presbyterian general assembly, "tall pine of the Sierras," and so forth, announces that he has received his orders to spend his vacation spreading the gospel. "I have no patience with old women in congress and in the pulpit who cry pacifism and a disarmed world," Doctor Matthews tells the Seattle public which gives such earnest heed to his deliverances. "I don't believe preparedness will keep us out of war, but it will keep us from getting licked. Teach the boys to shoot. Every boy should be obliged to attend a citizens' military training camp. I am staying away from the chaplains' training camp this summer, with permission of the war department, to remain in my pulpit and preach against these seditious pacifists." Doubtless the other officers at the luncheon of the army reserve corps at which Doctor Matthews announced his summer plans received his tidings with great joy. It is about time, according to some people, that we had a new sermon on the mount. Revelation seems active in the Seattle sector. "Teach the boys to shoot!"

Naval Disarmament Conference Opens at Geneva

THE THREE-POWER naval disarmament conference called by President Coolidge has convened at Geneva. Despite the absence of France and Italy, the other signatories to the Washington naval treaties are going ahead with their effort to remedy the defects that have developed in those commitments. It will be remembered that the naval treaties adopted at Washington in 1923 sought to head off an international competition in warship building by limitation of the number and size of battleships. The ratio accepted by Great Britain, the United States and Japan provided for battleship strength in the proportion of 5:5:3. In other words, Great Britain freed herself from the nightmare of another competitive building program—which would have been much more difficult to counter than was the former building program of Germany—by accepting a parity with America in battleships. But the experience of the years since 1923 has proved that, when the Washing-

ton conference limited battleships and not much else, it did not by any means preclude competition in naval armaments. The bone of contention has, consequently, become the light cruiser. Both Britain and Japan have planned a building program within the limits of cruisers and other auxiliary craft which has aroused the apprehensions of Americans. The bills authorizing additional cruiser construction passed by the late congress were the first sign of the way in which this country would certainly meet such a challenge. But Mr. Coolidge—and the mass of his countrymen with him—do not wish to see any naval building race revived, no matter what the size of the warships involved. Hence there has been convened this new conference.

Counter-Proposals of the Naval Conference

IT IS OBVIOUS that the core of the Geneva conference is, therefore, the question of cruisers, destroyers, and other similar auxiliary vessels. The United States proposes that cruisers be included under the 5:5:3 ratio, no matter what their size or armament. The British are ready enough to engage in restricting the size of such warships, but they are not ready—at least, at this stage of the conference—to restrict their number. The map of the world is again unrolled, and the long seaways of the British empire are again spread before the delegates, as justification for the maintenance of large numbers of swift, light ships. These, it is explained, are by their nature largely confined to patrol duty. They cannot function to any important degree in aggressive war. And if the lanes of empire are to be guarded, there must be no lack in the number of such naval policemen. It is on this point that the conference has so far hung. One hopeful result of the first week of negotiation is the agreement to raise a technical commission which shall provide "agreed statistics" as to the present size of the navies involved, in the matter of cruisers, destroyers and submarines. It will come as a shock to some newspaper readers to discover that even the delegates do not yet certainly know what the forces are which they are proposing to limit or reduce, but such is the case. The editorials in the daily press which rant so loudly about the existing disparity of armaments deal with facts about which even the responsible experts at Geneva have not yet agreed. When this first, and essential, fact-finding has been accomplished it will be time to talk about the efforts of any of the parties in the conference to outstrip or render defenseless any of the others.

What Can the Conference Hope to Accomplish?

THE DISAGREEMENT with which the conference has started need not, however, make Americans pessimistic as to its outcome. No miracles will be achieved at Geneva, for none has been attempted. The proposal which President Coolidge made is an extremely modest proposal. And there is nothing in the British or Japanese counter-proposals that looks toward any startling changes in the present naval situation. But all three parties know the folly of starting a competition in naval building. All of them declare that they have no faintest intention ever of at-

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tacking either of the others. All of them maintain such naval forces as they possess or plan only for purposes of defense and policing. Under the circumstances, it ought not to prove impossible to work out some formula that will put an end to the threat of large additions either to England's great fleet of cruisers or America's great fleet of destroyers or Japan's growing fleet of submarines. That much the Geneva conference should accomplish; more than that is not expected. Of course, the ending of a competitive naval building race does not guarantee peace. Nations can make war as well with light weapons as with heavy. And it is altogether likely that if, by 1927, the problem of light warships requires an extension of the principles of the Washington conference, by 1931 the problem of the airplane will require another international gathering. But even so, the extension of disarmament agreements is important. Every such agreement mitigates by so much the suspicion and fear of the world. And out of such mitigation there may come at last that spirit of mutuality which will make possible the fundamental dealing with the very institution of war which an increasing multitude in all nations now conceive as the only truly effective way of lifting the burden of war from the back of mankind.

Diploma or Commission as Symbol for Service

WHEN the former secretary of war, Colonel Henry L. Stimson, awarded commissions to thirteen second lieutenants trained in the R.O.T.C., after eight hundred students had received their degrees and diplomas at the commencement of Syracuse university, he pointed out this difference between a diploma and a commission: "The other diplomas represent primarily work done with the object of qualifying the candidate to earn his living," but a commission "represents solely an effort to qualify the recipient to serve the country in case of need." How modest the army is! It not only asserts—what everyone knows is not true—that motives of selfishness, desire for social prominence and prestige, love of applause, and a weakness for uniforms never have anything to do with taking the students into military training courses, and that the sole motive is simon-pure patriotism and a desire to serve, but it also asserts that the primary purpose of all other education is selfish. Colonel Stimson's remark was aptly described by an eye-witness as "slapping eight hundred university graduates in the face for the fun of patting thirteen second lieutenants on the back."

Doctor Straton Rides on In Triumph

THE RESIGNATION of five deacons of Calvary Baptist church, New York, is the latest of a series of protests against the policies and practices of its pastor, Rev. John Roach Straton. Previous resignations, secessions and exclusions at intervals during the past six years have been prompted by the pastor's methods of obtaining evidence in liquor cases and in investigating the degradation of the stage, differences of opinion about financial matters, opposition to his plan to erect a twenty-story church, criticism of his debates on evolution, objection to the sensationalism of

his sermons, protest against his championing of Mrs. McPherson, J. Frank Norris, and the child evangelist, Uldine Utley, and his connection with the klan-like "supreme kingdom." Now it is "pentecostalism," which means speaking with tongues and other rather violent demonstrations supposed to be similar to the phenomena which appeared on the day of Pentecost. While it is denied that this form of emotionalism, which takes the form of fainting and shouting, has gone to such extremes as those which occurred during the great western revival in Kentucky and elsewhere more than a century ago, it is admitted that there has been "a leaning in that direction" and that there have been meetings of the demonstrative camp-meeting order. A few weeks ago a meeting of the congregation expressed its approval of the minister by the concrete method of raising his salary. Dr. Straton says that the resigning deacons are "the last of the old crowd" that has opposed him for years. Perhaps so. Or it may be that the present discontent is only the latest manifestation in a long and cumulative series of protests against fantastic methods and extravagant utterances. When an effort is made to acclimate in New York city the fantastic procedure of a frontier camp-meeting, and when the minister of a metropolitan church says that his son has been "struck down by the power of God" and "made to sing in an unknown tongue" as he lies on the floor, it is evidently almost the last of something.

The Lutherans Catch a Heretic

FROM 1626, when Peter Minuit as director general of New Netherlands bought Manhattan island from the Indians for twenty-four dollars and Krol and Huyck began to hold services "in an upper room in a horse-mill," the Lutheran church in America has gone its sober way with a conscientious adherence to sound doctrine but a dignified abstinence from heresy trials—until June 16, 1927. On that day Rev. Frank Edwin Smith, pastor of the Luther Memorial church of Pittsburgh was found guilty of heresy by vote of the Pittsburgh synod of the United Lutheran church and was deposed from the ministry "as a punishment to him and an example to others." True, he had already resigned from the Lutheran ministry, so the act of the synod was merely slamming the door after him, and the sentence of deposition was evidently designed to be exemplary—and perhaps vindictive—rather than strictly punitive. After all, the interval between Smith's resignation from the Lutheran ministry and his deposition from it was much less than that between the death of Thomas á Becket and his condemnation for treason; less even than the interval between the death of Wyclif and the exhuming of his bones and the scattering of his dust upon the Severn; but something of the same spirit was apparent in all three cases. The eye-witness who said that the Pittsburgh synod "went ahead like a mob calling for blood" doubtless exaggerated, but the official report from the publicity bureau of the National Lutheran council pictures the judicial calm of the proceedings by saying that the chairman

of the investigating committee "in closing launched an attack on liberalism, calling it 'a veritable delirium of iconoclasm' and 'a half-way house of atheism' and 'ecclesiastical bolshevism'."

That the proceedings were irregular in the opinion of some who are well versed in the synodical constitutions, is perhaps a matter of less general interest than the act itself. Perhaps it shows a meritorious inexperience in handling heresy trials due to lack of practice; or perhaps a feverish anxiety to get this man condemned in the shortest time and on whatever grounds might be most convenient. The trouble began last spring when, acting upon information contained in a newspaper report, a Lutheran ministers' meeting in Pittsburgh passed a resolution asking the president of the synod to have Smith investigated. The rather mild liberalism of some of this minister's sermons had been played up in sensational headlines just at the moment when this meeting was in session. Some weeks later seventeen ministers of the Greensburg conference, which is part of the Pittsburgh synod, sent to the president of the synod a memorial urging an inquiry into Smith's theology. A committee was appointed and the suspect was summoned. He asked for the privilege of bringing an attorney with him, but it was demanded that he come alone. Since he refused to appear on that basis, an attorney was admitted. Now the synodical constitution provides that, in case a minister is cited for examination for heresy by any authority other than his own congregation, charges must be formulated in writing and submitted to the suspect thirteen days before his preliminary hearing. Since this had not been done, and it was apparently the committee's idea to make a general search for heresy first and frame its charges afterward, Smith refused to answer questions until the constitution had been complied with and retired from the meeting. The committee drafted a report specifying the inquiries which it would have made if the accused had manifested a willingness to proceed. A copy of this report was forwarded to Smith and he was summoned to appear before the synod and the ministerium, at their meetings June 14-17, to "answer the accusations contained in this report." Before that date he had resigned and become associate pastor of a Unitarian church in Pittsburgh, but the condemnation proceedings went on in his absence and with the result stated.

What were the specific heresies with which the culprit was charged? He was reported to have said "that the apostles' creed contains statements contrary to fact; that the Bible is not the only infallible rule of faith and life; that the Augsburg confession is an antique, and that the death of Christ was not an efficacious sacrifice or atonement." This seems rather a tame liberalism. Certainly it does not seem to possess the specific earmarks of Unitarianism. But we are not at this moment concerned with the correctness of the views that are imputed to the alleged heretic, or with the question as to whether his new association is the most logical one for him. We do not even advert upon the apparent inconsistency between condemning a man for denying that the Bible is the only infallible rule and at the same time condemning him for denying that two other rules are also infallible. We are much more interested in the effect of this action on the Lutherans than in its effect on Mr. Smith.

Of the two leading Lutheran bodies in the United States, the United Lutheran church has been considered the comparatively liberal body, while the Synodical conference, commonly called the Missouri synod, has strictly maintained seventeenth century orthodoxy and strict segregation from all other denominations. The United Lutheran church resulted from the union of the General synod, the General council and a small southern Lutheran body. The first of these was relatively liberal—at least liberal enough to be a member of the federal council—while the second was almost as conservative and detached from contacts with other denominations and with modern thought as the Missouri synod. The combination resulted in an organization in which the more reactionary tendencies prevailed. There have been other evidences of this, and the Smith episode confirms the diagnosis. So far as its official organs of opinion are concerned, the United Lutheran church is reaffirming its uncompromising adherence to the unabridged Augsburg confession and its determination to present to the Christian world a solid theological front upon the lines of traditional orthodoxy.

Heretofore it has been content to refuse to ordain young men who were suspected or whose education had exposed them to the disturbing influences of non-Lutheran ideas. Two years ago one synod refused ordination to three candidates because they had attended Hartford theological seminary and could not accept the Augsburg confession as an inerrant statement of Christian truth. There have been other cases of similar sort. The Smith affair is the first effort to exclude a man who has been ordained and who has rendered distinguished service to the church. It may be taken as the signal for a general movement. A member of the committee which framed the charges against Smith said very frankly, "We mean to throw every liberal out on his head so hard that it will crack." Lutheran liberalism is of a very mild order, but those who lean that way stand in jeopardy in the denomination today.

But if this is the signal for a general attack upon all who are suspected of harboring unauthorized opinions on fine points of theology, may it not also be the signal for a counter-movement on the part of those, both ministers and laymen, who have been restless under the restraints of credal orthodoxy? There are scores of Lutheran ministers who do not accept the ultra-conservative interpretation of Lutheranism, and hundreds of laymen who find it a galling yoke. Smith's congregation of three hundred stood by him to a man and voted unanimously to leave the Lutheran and enter the Congregational fellowship if he would lead them into it. Perhaps his action in entering the Unitarian ministry will cause the more conservative of the liberals, or even all of them, to hesitate and to wait for a more auspicious incident to furnish the signal for revolt. But the situation is clearly defined. No religious body possessing the heritage of spiritual freedom and intellectual vigor which are the glory and the strength of Lutheranism can immunize itself against the influences of modern thought and isolate itself from contact with the best life of the nation and the world. The price of such isolation will be the loss of its best. The thing has been tried before, and always with the same inevitable result. The organization petrifies, but out of it, after a period of struggle with tra-

ditional loyalties to the group, come those who carry on its spirit and transmit its contribution to the world. To those who know the depth of its spiritual life and the fine quality of its piety, there can be no doubt that Lutheranism has such a contribution to make. The only question is whether it will be made by the denomination as a whole or by those whom it casts out as unworthy of its fellowship.

The Y Holds the Students

TWO WEEKS AGO there was a grave possibility of a secession movement in the Y. M. C. A. After years of futile effort to establish some kind of adequate unity and autonomy for the student work in the general brotherhood of the association, the national student committee finally presented its resignation to the national council and the general secretary of the student department, Mr. David Porter, also resigned. Since the publication of the issue of *The Christian Century*, in which the crisis was set forth, events have been moving fast and furiously. At a meeting of the general board of the organization held on June 15, to which Dr. John R. Mott invited for consultation most of the national and regional leaders of the Y movement, a committee of eleven, previously appointed to make recommendations, presented its report to the general board and a new scheme of coordination acceptable to the student leaders was worked out.

Both the student and the general leaders of the association are enthusiastic over the results of the meeting and declare that the leadership of Doctor Mott exceeded their highest expectations. Thoroughly aroused over the possibility of losing the students out of the fellowship of the association, Doctor Mott left no stone unturned to achieve a working agreement between the two factions. The issue in the controversy was whether final authority over appointments and finances for student work in each state should rest with state committees and state secretaries or with the national student committee and the national secretary. Stated in these terms the controversy seems too technical and too petty to deserve the attention of anyone but an employed officer of the Y. In its larger aspects the controversy presented an issue which is of tremendous importance to the entire Christian church. Briefly stated, the issue is whether a free, inquiring and radical Christian movement can maintain contact and fellowship with a great movement which is Christian in its basic motives but which, through a vast institutional program, has given so many hostages to the forces which support and benefit by the status quo that its liberty of thought and action is seriously circumscribed.

This issue is as fundamental and as important for the church as for the Y. M. C. A. It is the same issue which faced the medieval church when it was forced to decide whether Francis of Assisi should be permitted to work within the fellowship and under theegis of the church or should be made to carry on his labors without that support. The analogy may be too complimentary to the modern student. He is hardly as thoroughgoing as St. Francis. Nevertheless academic youth, insofar as it has any Christian convictions at all, is inclined to be more thorough-

going in its attempt to revise both theological dogmas and social customs than any group of institutionally-minded Christians whose one concern is to validate the Christian gospel in terms of practical service within the limits of present civilizations and to leave the prejudices and inequalities of this civilization untouched.

This issue is a little more clearcut in the Y. M. C. A. than in the church of the present day because the student Christian movement is slightly more radical than young people's organizations of the churches and the Y. M. C. A. is slightly more conservative in its general temper than the church. Yet the church always faces the same controversy. A superficial analysis of a controversy between institutionalists and free spirits who regard institutions as more or less a handicap often reveals the conflict in the light of a personal issue between two types of leaders whose "mind-sets"—to use a new but already stereotyped phrase—make agreement difficult or impossible. Actually, however, the controversy transcends the virtues and limitations of the personalities involved. It is the old controversy between prophets and statesmen in which the prophets are not necessarily more virtuous than the statesmen in their personal characteristics; their superiority, if any, is decreed by fate. They are the instruments of progress and the institutionalists are the instruments of compromise.

The recommendations of the committee of eleven by which this perennial controversy has been solved—at least for a time—in the Y. M. C. A. provide for a direct approach of the national council of students to the national council of the association for the settlement of all issues relating to program, finances and personnel. In other words, the unity and autonomy of the student movement, which existed before the adoption of the new constitution has been reestablished. Under the new arrangement the student work is placed in the hands of a divisional organization analogous to that which operates the home and foreign divisions. That is, the student work is raised from the status of a subdivision of the home department of the council to a parity with the other divisions. Using the analogy of our federal government organization, the student department ceases to be a bureau and achieves cabinet rank. Contact with the general movement is maintained by the provision that the general secretary shall nominate the members of the student staff to the general board upon recommendation of the student committee. The regional organization parallels the national arrangement.

The new arrangement has by no means overcome all obstacles. The relationship between student associations and the various state committees still remains to be worked out, and it was at this point that most friction has been created in the past few years. In fact, the whole controversy was precipitated by the increasing intransigence of some state secretaries in dealing with the student work. However, the general leadership of the Y seems to have made up its mind that the students must be accommodated in their desire for autonomy and unity, and temper and resolution will probably make a solution along the whole line inevitable.

Provision has been made for an ad interim administration of the student work until all issues have been ironed out and the new mode of organization is firmly established.

It is to be hoped that the student leadership which has developed the adventurous and courageous spirit of the student movement in the past ten years to such a degree that it has challenged the paganism of the college world as no other movement, will be reinstated to continue its good work. The fact is that, good as the work of the student department has been, it needs to move forward even more rapidly than it has done if the situation is to be saved on many a college campus. In scores of colleges the old traditional type of student work with its weekly prayer meeting and nothing else is dying out. Surely the agreement now reached as to organization will also give the student movement freedom to deal radically and courageously with the methods and the message of the association on the college campus. That freedom is needed not only to conserve what has been won but to retrieve defeats in those sections of the college world where the student movement has become moribund in a rapidly shifting academic scene.

The Lead Pencil and the Eraser

A Parable of Safed the Sage

I OWN a Fountain Pen, and sometimes I carry it, and sometimes it is Full. Likewise do I own a Neversharp Pencil, and sometimes I use that. But when I meditate and wish my thought to Express Itself rapidly even if illegally, then do I like the Old-Fashioned Lead Pencil such as my friend Eberhard Faber doth make. And the kind I buy from him is rather more than a Pencil, for at one end it hath a Rubber.

Now I was using a Pencil, and I made a mistake, and I reversed the Pencil and erased the Error with the Rubber. And I said, I owe to my friend Eberhard Faber a Few Thanks, for there was a time of yore when I kept a Separate Rubber at hand for purposes like this.

But again I made an Error, and I tried to use the Rubber, and behold I had worn it down to the Metal, and it would not erase.

And I meditated, and I said, I have been at this Writing Game since ever I could hold a Pencil and make a mark therewith. By this time I should have learned to say what I have to say the First Crack out of the Box, and not need to use an Eraser. And now, behold, I have used up the Eraser with the Pencil only Half Gone.

And I said, Oh, my God, is it so with my life? Am I making Errors in that proportion?

And I said, Nay, I will not thus think of myself. This Pencil doth not represent my Average. For sometimes I have used Pencils till they were worn down to a stub, and the Rubber was almost as good as new.

And I said, Why doth Faber place Rubbers on Pencils? Is he a Mind-reader?

And I knew that he placed them there because he felt sure that I would make Errors, and he wanted to help me out.

And I cried, Oh, my God, thou knowest my frame, and

rememberest that I am dust; it is Mighty Lucky for me that Thou hast provided the Pencil of my life with a Good, Generous Eraser.

For I remembered the comforting words which are in Holy Writ concerning the Good God who made us. And I resolved to use the Pencil of my life with reasonable care. But I am very thankful for the Eraser.

VERSE

To Certain Scientists

CAN you measure mother-love?
Can you assay faith?
Ye who teach that sentiment's
Nothing but a wraith.

Can you weigh out loyalty,
Pain which comes through birth?
What's your price for sacrifice?
Can you know its worth?

Read your scales for charity,
Pity, love and hope.
Ye who sneer at reverence,
Dare you gauge its scope?

Peering, poking, petty minds,
Know not that ye must,
When your antics tire His sight,
Crumble into dust?

Crawl from out your earth-bound tombs,
Climb upon a hill.
All your slide rules, charts and sums
Cannot change His will.

Throw away your blinders,
Raise your eyes and see
That, in life, the things you mock
Spell "Eternity."

STEWART ROBERTSON.

The Spirit of Transportation

WHEN man was pent within the bounds of place
His spirit languished in the flooding mire;
His days were drab, no songs could they inspire;
In loneliness he bowed his sodden face.
A dream was his; he spurned the night's embrace;
He rubbed his eyes and climbed the neighbor hill:
Then, joy supreme! his spirit felt the thrill
Of new-born power—he dreamed of conquered space!
Since that high day great ships go proudly down
Unto the deep and to the farthest isles;
Hate lives no more as town is joined to town
By speeding trains; and now, from Babel piles
Of cities vast, men launch their ships on air
To show the jealous gods what man will dare!

THOMAS CURTIS CLARK.

Dawn or Doom for China's Churches?

By James H. Franklin

WE HAVE BEEN WITNESSING what appears to be one of the greatest calamities in the history of Christian missions. No one can deny that missionary bodies in China and many of their institutions have been severely shaken by the blasts of a storm which may increase still further in its fury. The Christian Century calls it a missionary debacle and is justified in saying that the seriousness of the situation cannot be minimized. Press dispatches have gone so far as to state that "prominent missionaries of all faiths" have declared that they "regard Christianity as doomed in China." It is well known that many missionaries have retired in haste from numerous stations and many Christian institutions have been closed. Numerous foreign missionaries who were going ahead with their work in the midst of friendly Chinese, despite the anti-foreign and anti-Christian sentiment that is found with varied degrees of strength in different sections of China, suddenly decided it was wise for them to leave the interior and seek protection in port cities. Men and women who had dedicated their lives sacrificially to highest service were reported as fleeing before the storm.

The situation is amazing when one remembers the high esteem in which missionaries in general and American missionaries in particular have been held in China. In a convocation address at the University of Chicago, Dr. Wellington Koo, then Chinese minister to the United States, and recently foreign minister and prime minister at Peking, said: "Nothing which individual Americans have done in China has more strongly impressed the Chinese mind with the sincerity and genuineness and altruism of American friendship for China than this spirit of service and self-sacrifice so beautifully demonstrated by American missionaries." So far as the missionaries are concerned I think it is still true that most of the Chinese who really know them still hold them in high esteem. Why, then, the present situation?

WHY THE MISSIONARIES LEFT

Many, perhaps most, missionaries found it hard to explain to the friendly Chinese around them just why it was necessary for them to leave peaceful communities in the interior—I think most of them were peaceful—and take refuge in port cities. By this time every one should know that the missionaries left such friendly communities in the interior chiefly because the consuls repeatedly insisted that they must do so. Naturally, and properly, the missionaries assumed that the consuls had inside information regarding purposes of governments with reference to movements in China and that they based their urgent and repeated warnings on such information. I know that in at least one group a good many missionaries cooperated with their consuls in order to avoid possible complications between the United States and China. They felt that it would be better to be misunderstood than to fail to do everything possible to avoid occasion for any display of military force by their government.

But why the necessity for such an exodus if in most

communities the people continued friendly? Briefly stated again, it was chiefly the fear of the consuls as to what might happen, and since the developments at Hankow and Nanking most foreigners in China seem to believe the consuls were more than justified in their procedure. That, however, raises a large question for Christian missions. But suppose the foreign powers had shown a greater readiness even two years ago to make "equal and reciprocal" treaties with China, would there have been such outbursts as those at Hankow and Nanking? While recognizing that much of the trouble in China is due primarily to China's own internal conditions, I, for one, question whether there would have been occasion to send defense forces to China or to urge foreigners to leave interior points for protection near the gunboats if the powers had shown more consideration for the demands of the Chinese. There is not unanimous agreement on that point. But Mr. Ramsay MacDonald, former prime minister of Great Britain, is said to contend that the concentration of military forces at Shanghai has endangered the lives of British subjects and foreigners in general in other parts of China. That was my personal opinion four months ago.

MISTAKES OF GOVERNMENTS

In my opinion, Christian missions in China are suffering largely on account of the failure of governments to accord China the treatment which the Chinese righteously, as I see it, desire. Of course, one hears it said that there is no one generally recognized government in China with which to deal. Americans have heard that stated as a reason for the failure of the conference on customs autonomy for China, but it should be remembered that within less than two months after the conference broke up England had found those in China with whom to negotiate on the question of customs. And as a former prime minister of China said to me recently, "They say they can find no proper government here with which to negotiate new treaties, but they find some one with whom to file a protest." One also hears it said that Chinese courts are often influenced by bribery or other improper methods, and foreigners therefore must be tried in courts conducted in China by their own governments. That is especially interesting in view of what has happened recently in connection with the American court at Shanghai. While I was in China the clerk of the United States court in Shanghai was convicted of fraud to the amount of \$30,000. The day I landed at Seattle (May 8) our own papers reported that a former United States district attorney for China had been convicted of accepting a bribe of \$34,000 while serving as district attorney. (There is comfort in the fact of their conviction, at any rate). And in defense of the use of armed forces, Nanking and Hankow are mentioned. Have we forgotten the race riots in East St. Louis and Chicago, and the troubles at Herrin—all three in one state in our own country, and in recent years?

On its face it seems to be a "debacle." Some of the

missionaries who had been exposed to the most furious blasts of the storm, in Hunan province and at Nanking especially, were naturally dazed by their experiences. No one can blame them if they were "shell-shocked," or if some of their forecasts immediately thereafter were doleful. Press correspondents cabled such forecasts abroad and, assuming that what had happened at Nanking and a few other points might be expected almost anywhere in China, there were predictions of "collapse" and "doom." But is it as bad as some of the press dispatches have made it appear? There are favorable aspects which press correspondents are in danger of overlooking. Spiritual facts are not often spectacular. They do not cry aloud on the street. I have just completed my fifth tour in China since 1913. I was there in January and March this year, and again after the tragedy at Nanking.

MISLEADING PRESS REPORTS

We shall make a great mistake if we allow even the recent tragic events to blind us either to the constructive processes at work in the life of the Chinese people or to the possible meaning of this crisis to Christian missions in China. Eventually the revolution may give Christ a better chance in China to work his will, whatever may happen to organizations and institutions created by our hands. I ran upon facts of which the United Press was not aware when on March 29 it sent out such announcements as these:

Prominent missionaries of all faiths have informed the United Press that they regard Christianity as doomed in China.

One of the best known missionaries in China stated this morning on his arrival in Shanghai that the life work of thousands of missionaries from Europe and America has been hopelessly shattered and that a deep-seated anti-Christianism made further religious efforts at this time futile.

They report that the Chinese are engaging in systematic persecution against Christianity, and that the whole structure has virtually collapsed throughout China.

That was on March 29. I was then in Japan. A few days later I was on my way to China again. Upon arrival at Shanghai I found missionaries returning from Ningpo where they had met with Chinese representatives of our various Baptist fields in east China. Twenty-two trained Chinese men and women—fourteen of them college graduates—were meeting on April 8 and 9, planning for the future, in conference with a few missionaries who had run down from Shanghai for the purpose. The reports indicated that with the exception of two schools in one center, which had been taken over by radical leaders, all units of the work—churches, hospitals and schools—were being conducted by the Chinese in the absence of the missionaries, and with satisfaction. That was in a province that had been dominated by the southern forces for two months or more. It did not look as if Christianity was "doomed" in that part of China. Moreover, the missionaries reported an increased sense of responsibility on the part of the Chinese Christian leaders, and a deepened fellowship. Even the Christians whose chapels had been occupied by soldiers were holding public services in other buildings. This did not seem to spell doom.

Shanghai Baptist college was going ahead with its work

outside the international settlement, increasing the number of Chinese on the board of managers and preparing to elect a Chinese president a few days later. In that group I found no one who seemed to believe that Christianity was doomed.

CHINESE TAKING LEADERSHIP

At Swatow in January we had found strikes and actual violence on our school compounds, and vile propaganda. Slay the Christians! Exterminate Christianity! Such was the advice published in a Swatow paper. Upon my arrival there on April 17, political conditions were said to be much better. The moderates were in control of what had long been a "red" center. Missionaries from our Hakka field were still at Swatow, but they reported every unit of the work at their three interior stations going ahead in their absence, conducted by the Chinese. In our Hoklo field some of the schools had been closed or seized, but churches and hospitals were reported as "normal." Well-educated Chinese in each field were facing the problems with a courage that inspired one. They were making plans of their own to freshen up and inspire the Chinese pastors and evangelists through an institute lasting three months or more instead of merely conducting a conventional theological school for a few students. They had also prepared plans for bringing school work within the regulations promulgated by government and yet make it an effective Christian agency. We thanked God and took courage at the evident care the Chinese Christians were exercising to develop plans fitted to the hour. I also found missionaries asking a Chinese council to accept full responsibility for the administration of the work and to advise the missionaries how they could most effectively relate themselves to the work of this council. In that section they had not heard that Christianity is doomed in China. The messages they sent to America indicated no faltering, but a fresh determination to go forward.

Changes that have long been desirable are now inevitable. We should not be slow to welcome them. Real devolution may be hastened. The new wine will not be confined in old bottles. Happy the board that acts accordingly! The "collapse" may furnish an opportunity for reconstruction—a chance to shift from paternalism to partnership. On no other tour in China have I seen such evidence of Christ in the hearts of those Chinese whom I have known best. Never before have I found them taking such a large place in the direction of Christian work. Never before have I found them planning for the future so constructively. Conditions vary. No two sections are alike. What I found in the Shanghai and Swatow areas may be different from conditions elsewhere, but I find many missionaries from other sections feel that the Chinese Christians will not only stand the test now being given them, but will be developed by it. At Canton early in March I found missionaries and Chinese leaders confident that great doors of opportunity were being opened for them in the former capital of the nationalist government.

HOW ABOUT THE MISSIONARIES?

When will the missionaries now refugees at Shanghai, Swatow, Tientsin, Hongkong and in Japan and the Philippine islands go back to their stations? Another question

comes first: Shall we attempt merely to secure the return of those missionaries to their stations and settle back into the old order? Or shall we ask what the new day requires of Christians in attitude, methods and spiritual resources?

NO FALSE OPTIMISM!

Let there be no false optimism. It is true that organized mission work in China has received a terrific blow, staggering in its effect on a good many missionaries, but it is also true that something eternal has been created in Chinese hearts which can never be destroyed even though the furnace be heated many times as hot as at present. I believe that would be found to be true even though every missionary might be compelled to leave China and every mission building were razed to the ground. The eternal Christ formed in Chinese hearts can never be extinguished. When I expressed such a conviction to a distinguished Japanese in Tokyo, a Buddhist, he replied, "If the seed are good

they cannot be destroyed." Without any doubt, some good seed, in the form of sons of the kingdom of God, are easily discovered in China.

There may be something approaching a debacle so far as foreign mission organizations are concerned, and doubtless some timid or doubtful Chinese disciples may be faltering, but real Christianity can never be doomed anywhere. Personally I have faith to believe that this is the hour of darkness before the dawn of a larger day for Christianity in China. Nor has the structure of Christianity "virtually collapsed," as the press dispatches reported. The house has been violently shaken and there may be even more severe shocks before the storm is over, but the foundations are secure in Chinese hearts. On those foundations it may possibly be God's plan to have a more glorious superstructure erected than any we had planned, Chinese master-builders directing in it with such help as we of the west are fitted and ready to offer in a spirit of sincerest brotherhood and mutuality.

This Yellow Decade

By Devere Allen

AND STILL they come! The spring and summer lists of publishers show clearly that the public's thirst for biographies has been by no means yet appeased. Almost fifty biographical volumes are recently out, or soon will be; and since the general interest in biography began to manifest itself a scant two years or so ago, the market has been almost flooded. But they do not stay on shelves; they sell. And this is a social fact of not a little import. Of import, in particular, since a heavy percentage of these books are of the intimate, psychological revelatory or confessional type.

"The past, at least, is secure," said Daniel Webster in one of his senate speeches. His relief was no doubt great; but it was also quite unfounded. Maeterlinck, on the edge of a more surgical age, was able to know better. "The past belongs to us," he wrote in one of his delicate essays, "and is far more malleable than the future." Malleable it would scarcely have to be, to yield to such hard hammer blows as have been lately dealt it. The past grows hotter to our touch each minute, with all the pounding that it has to take. Small chance for it today, when literature is increasingly surfeited with these modern-style biographies with annihilations of heroic figures, arraignments of forgotten tastes, and castigations of one raucous decade or another.

GRAVEYARD DIGGING

Today we seem unhappy unless we dig in the graveyards of tradition, exhume the remains of the great and far-from-great, and hold them close beneath the nostrils of a stench-attracted public—that is to say, of nearly all of us. It is in truth a merry game, and not, of course, devoid of social value. We need not feel resentment at the sight of tombstones toppled in the dust, their proud inscriptions

soiled. Yet if we have whole cemeteries plowed, we may in time set up a cry for sanitation.

We have been witnessing, it seems each day more clear, the gradual emergence of a school. The famed, the freakish, the perverted, and the saintly—all these and countless intergrades have not been wanting for biographers. Past us have been led Shelley, Barnum, Brigham Young, Abelard and Heloise, Queen Victoria, St. Francis of Assisi, Horace Greeley, John L. Sullivan and the Father of His Country, to say nothing of a hundred other subjects. We have turned the spotlight on "The Dreadful Decade" of the seventies and "The Mauve Decade" of the nineties; and life a generation gone has been lent color by a thousand sly, uncensored recollections. It is safe to say that if the famous Jukes and Kallikaks had but been told the contents of these many volumes, their self-respect would have come back in a surge, and, all eugenists notwithstanding, they would have climbed to undreamed heights upon the social ladder.

A RECOIL FROM CUSTOM

And yet, these books in many ways have been quite salutary. We had had too much of staid and stuffy writing. The spicy criticism of life, of all institutional corruption—so the older writing often implied—went to the grave with the open-eared Queen Margaret of Navarre. Realistic tales told with a tang of seasoning seemed like a vast relief from dreary pages. Part of the current vogue, assuredly, came as mere recoil from the hardened crust of custom. But is this all? Do writers write the new lore just for love of scientific truth? Do they write it just for love of money, even? Do readers read it for the light it throws on erstwhile shadowed places? It would be very cheering could we think so.

In a society one stratum of which devours cheap criminal melodrama, why wonder that another stratum reads a reprint of the Newgate Calendar? If the masses are drawn by the millions to True Yarns, Abnormal Confessions, and Wild Romances, why should we feel surprise if the higher-browed, so called, "eat up" the love affairs of Shelley, the surreptitious adventurings of Wordsworth, or the indiscreet amour of Henry Ward Beecher? Through whatever keyhole we may peep at life, amusement doubtless will delight the peeping eye. Through one, however, we may not gaze with impunity: the keyhole to contemporary life. Let a writer but hurl his shafts at the current abuses of big business, say, and he is called a biased bolshevik. Let him but look aslant at Calvin Coolidge and his all but regular followers, the democratic leaders, and his repute not only as a citizen but as an artist in many circles suffers.

SHOOTING AT GHOSTS

Let him take lusty potshots, though, at some poor, prostrate ghost of bygone years, and he is hailed as brilliant, erudite, and—curiously—daring! Rupert Hughes may have had his troubles over his after-dinner remarks about the revered first president, and felt the need of justifying them; but few indeed are the organized defenders of dead poets, unlamented politicians, outgrown religionists, and departed prizefighters. With boldness and freedom one may point out governmental rotten spots—if only they happened to get that way long years ago. The best of recent studies, therefore, such as those by Don Seitz and Thomas Beer, need not evoke our admiration on the score of courage. And some of the newer transcriptions of smoking-car gossip recall the old-time dialog of Weber and Fields: Said Joe, "Now look gondempuous;" remarking, frankly, after several facial efforts on the part of Lew, "Dot iss not gondempuous; dot iss merely gondemptible."

This school of writers, and still more their fond enthusiasts, may fairly be described as tardy radicals. Of tired radicals we have heard a deal of late; these are not tired, for they have struggled little in the lists against live foes. Mr. Beer, of course, served in the A. E. F. with gallantry; and Mr. Seitz has struck, straight out, against entrenched respectabilities. But you cannot imagine the one going off to Leavenworth alone as a conscientious objector, or the other getting sentenced for strike picket duty—the way, while we are on the theme, some radicals grow tired. Mr. Hughes was valiant in his crusade against the Potomac legend of a century and a half ago, but if he has done anything to explode the Coolidge myth, the detonation has somehow failed to reach my ears. In fact, was he not busily engaged, not many years ago, in the art of apologetics on behalf of the superb literary style of the late Warren Gamaliel Harding? The now-it-can-be-told-in-safety school of authors slays no dragons on the field of combat; instead, it excavates and mounts a lot of interesting bones. Thousands of their readers, without question, exuberate in a vicarious audacity. And yet audacious is precisely, on the whole, what they are not.

Their books sell well because they are well written, judged by their graphic power. They sell because we have been fed too long on dull, dry history. They sell also, regrettably, because they lack in certain useful qualities: the

detailed, rounded, unsensational character studies of another day—for example, Morley's life of Cobden. But most importantly, they suit the taste of a public inordinately eager to revolutionize the past, a public which obtains from this inglorious rebellion a most diverting "kick"—and all without the pain of modifying in the least the social situation in which it lives today quiescently.

THOSE WHO DARE

The ones who truly dare, today, are the preachers of the many newer ideals that vex the more complacent. In religion, economics, education, politics, international relations, even science, are found these wielders of barbed pens who dare to challenge orthodoxy. Some of their work, of course, is badly done; it is too often humorless and drab, and sometimes suffers warping from its fervor. Their published output is very small—though larger than a while ago—in proportion to their numbers and abilities, for editors and publishers perforce, at least in the commercial field, must give preponderant space to majority ideas. Radicals, liberals—oh, these labels!—unclassifiable students of current social phenomena whose vital work keeps the progressive magazines distinctive, may seem to some more than a bit quixotic. But they are forced to *try* to be constructive, to offer programs to effect the social changes they would like to see wrought out. A generation hence, perhaps, someone will reap a great repute, and it may be, money, from attacks upon the figureheads and social institutions which skeptics of today, without much profit save in satisfaction, hold in such critical disrespect. So as to courage, the present-day insurgent is very different from his fellow intellectuals who revel in exposures of the past but are so infinitely tolerant of that present which may conceivably prove dangerous.

THE ONSLAUGHT OF NEO-MENCKENISM

We should, in fact, soon stagnate were it not for the Wellses, Russells, Rollands, Shaws, and Webbs, or those mad youths the world around who flaunt in their fleeting journals their proud contempt for war, for racial hate, for bigotry, for all materialism. I hold my breath and, awaiting the certain onslaught of the neo-Menckenians, even venture to ascribe a modest role in our salvation to the Leyton Richardses, Maude Roydens, and numerous other workers in the field of religion who are striving for a more Christly social order. If I refrain from nominating fellow-countrymen, it is because omissions would be odious; but though our comparable prophets may be less numerous, a list not unimpressive might be made of those in this conservative country, even, whose work and writing, for its ultimate influence on society, looms high above the backward-leering cynics.

This decade may bequeath to later ones a new technique by which to evaluate the past; less thorough in its scope and factual content, it will be gladly welcomed for its zest. But if that same technique is ever turned on us by our inquisitive descendants, they will not fail to note our unholy joy in the prosecution of dead causes and our supreme contempt for living ones. Our times, by them, may not be labeled mauve, or scarlet, but a color somewhat paler in the spectrum.

JULY SURVEY OF BOOKS

The Evangelical Motive of Reform

Lord Shaftesbury and Social Industrial Progress. By J. W. Bready. Allen & Unwin, London, 16 shillings.

IT IS NOT OFTEN that a volume of a critical nature receives such unanimously favorable press notices as has Dr. J. W. Bready's "Lord Shaftesbury and Social and Industrial Progress." Especially is this a noteworthy fact when it is remembered that the book is an accepted Ph. D. thesis in the University of London, maintaining the very definite point of view that the beneficent and humanitarian agency of Lord Shaftesbury in social and industrial progress was the direct product of the influence of the evangelical revival in general and of John Wesley in particular.

Today, when the vantage-point of time enables us to estimate much more accurately the worth and meaning of the nineteenth century movements than was possible when they were contemporaneous, it is becoming more and more to be accepted that Britain's salvation during the acute phases of the industrial revolution came more than anything else from the sane and sympathetic evangel of such men as Shaftesbury, Frederick Denison Maurice and Charles Kingsley. In fact, we see now that they actually turned what was incipient revolution into evolution. What is not yet fully admitted, however, is that these men owe their humanitarian gospel to the Wesleyan revival. Green says in his history, "It was not until the Wesleyan movement had done its work that the philanthropic movement began." It is this thesis that Dr. Bready defends.

His book bears all the marks of a thoroughgoing research study. Dr. Bready tells us that he has spent some years in first-hand contact with Britain's social and industrial life of today and that he has also given a great deal of time to the reading of the available literature on the subject. Each statement that he makes and each step in his argument is abundantly substantiated by footnoted authorities. As an appendix to the volume there is a detailed and classified bibliography which is especially valuable to the social student.

The book is divided into two parts, the first of which is an analysis of the moral and religious ideal of Shaftesbury under such chapter headings as "His religious creed," "Shaftesbury's political axioms," "Shaftesbury's place in the thought of his time." This provides the basis for an appreciative approach to the second part of the book, which is a careful historical account of the various social and philanthropic reforms with which Shaftesbury was associated.

The volume as a whole is a valuable critical contribution to the historical study of the social side of the nineteenth century for the understanding of which a sympathetic, realistic, and reliable study of Shaftesbury is essential. If there is one aspect of Shaftesbury's life more than another—apart, of course, from his broad humanitarian and social sympathies—which is made to stand out clearly in this book, it is the careful scientific method by which he sought to effect his reforms. Scorning the role of a demagogue, or any attempt to establish reformation on a purely emotional basis, he always laid the foundation of his appeal in a challenging need proved by the logic of cold facts which he had gathered himself, facts which could not be gainsaid, facts which could be easily verified by anyone who so desired. With these he proceeded to educate public opinion before he attempted to secure legislation in the commons, a very salutary method of procedure which might well be copied to advantage by many reformers of today.

Dr. Bready's volume is written not only with scholarly precision but in such an easy and interesting style as to appeal

to the popular mind, rapidly calling for a second edition to meet the demand. We look forward with appreciative anticipation to Dr. Bready's promised volume on Wesley which is to be a companion to this one on Shaftesbury.

J. D. McFADYEN.

Experience Overworked

Religious Experience: Its Nature and Truth. By Kenneth Edward. T. & T. Clark, Edinburgh, \$3.00.

THE TITLE of this book is excellently worded, for it states quite precisely the theme treated. The main contention is that truth concerning religious matters must be sought in religious experience, but in order to elucidate this truth we must apply the methods of science and philosophy. The author is fighting two errors: on the one hand, the assumption that we can gain the truth about religious objects through intellectual processes without the help of religious experience; on the other hand, the assumption that religious experience gives us the truth without the help of reason. "Science and philosophy are indeed but efforts to make more explicit, accurate and comprehensive the process of conception and judgment which is implicit in and inseparable from the process of experience itself."

He treats religious experience in two different ways. First, he means by it the whole of "personal religion." He means any experience in which an individual believes he has some dealings with God. Thus, religious experience would include thinking as well as feeling, acting, hoping, aspiring. It would include giving a cup of cold water in Christ's name as well as bowing before the unseen Presence in the darkened room. In the second and narrower sense, religious experience is a peculiar datum. Here he takes over the teaching of Otto concerning the numinous, the holy, the creature-feeling, the sense of a "mysterium tremendum." Any one who undergoes this experience can not escape the belief that he has to do with an object properly to be called God. The feelings, strivings, beliefs generated by this experience of the holy are carried over into everyday life to make up religious experience in the more inclusive sense as personal religion.

The beliefs, strivings and feelings which spring out of the primary kind of religious experience called sense of the holy, and which are transmitted to others as the religious part of our traditional culture, must be subjected to intellectual criticism. This is where science, philosophy and theology enter in. A religion without a well developed theology is either a rudimentary religion or a decadent one.

All religious belief must be verified in experience. "The truth of a discovery is not guaranteed by the flash of insight and the inward conviction . . . but by the capability which it subsequently displays of illuminating and systematizing our experience. The difference, therefore, between faith and scientific knowledge is not so great as has often been assumed. We might perhaps express it, in one respect at least, in this way: that whereas the attitude of faith implies a postulate concerning reality, scientific and philosophic thought consciously lays down a hypothesis which is essentially of a postulational nature. In either case it is to experience that appeal must be made for vindication."

But "if religious knowledge is thus analogous with our general knowledge, how comes it that its truths command so much less general assent?" The answer is that the truth about stone walls and moving trains we must recognize, else we shall quickly perish from off the earth. The truths of religion are

not thus indispensable to biological existence; they are only necessary for that magnificent kind of living which is found among those having the "fuller stature of spiritual manhood." "In its higher reaches, the religious life is not a life we must needs live, determined for us by the necessities of mere existence. It is a search for good which we may decline to follow or which we may dare to choose." They who do not dare to choose will not undertake that experimental vindication in experience which reveals the truth of the religious postulates. For this reason, and for this reason only, knowledge about religious objects does not command the general assent given to propositions about the nature of stone walls, moving trains and other matters of common sense.

We have tried to indicate some of the excellent things about this book. Let us point to some of its faults, not because the author errs any more than the rest of us but because there is so much confusion of similar nature in present day religious thinking that we can help one another by pointing it out.

One example of this confusion is found in page 233 in explicit form, although the ambiguity underlies a great part of the book. The author says that "religious reality can not be reduced to propositional form." When cleared of ambiguity, that statement has no peculiar relevance to religion. All knowledge must be reduced to propositional form, otherwise it is not knowledge. But the thing known is not thereby reduced to propositional form. When a man is struck by a stone he is not merely struck by a propositional form. But what he knows about the stone will be reduced to propositional form because that is the essential form of all knowledge. It is not the form of all experience. A feeling is not a proposition; neither is a sensation. But any knowledge we may have about the feeling or sensation must assume that form. Religious experience or any sense experience gives us no knowledge save as we formulate beliefs about it; and all beliefs involve concepts which must be put into propositional form. In this sense only can it be said that religious reality cannot be reduced to propositional form; but in this sense the statement asserts nothing distinctive of religious reality. Much religious experience and many religious objects can not be identified with propositions, but what we know about them cannot escape the form of propositions.

Confusion constantly arises out of references made by the author to experience. It is asserted again and again, not only in this book but also in many other religious books, that beliefs must be verified in experience. But experience can not verify any belief except as it assumes certain very limited forms and is treated in a certain way. The hallucinations of a maniac are experience, but the maniac does not attain any knowledge thereby; he does not verify any beliefs. Religious ecstasy is an experience, but the man who undergoes it may have very mistaken beliefs about it and the constant repetition of the experience does not necessarily correct his error. It is not experience as such which can give us knowledge, verify belief and correct error. It is only experience treated according to the experimental method that can yield us knowledge. Of course experimental method includes much more than the method of the exact sciences, the latter being only one special form and application of it. The experimental method in a rough form is constantly used in everyday life to discover whether the automobile will run, whether the dress will fit, whether the new breakfast food is wholesome and the stranger reliable.

Following are some of the ambiguities found in the author's use of the word experience: "We are entitled to accept experience as being in accordance with reality until it is demonstrated to be otherwise." Surely all he can mean here is that certain beliefs can be accepted as true until they are demon-

strated otherwise. But it is very confusing to make such a statement about experience in general, because a great part of experience does not consist of beliefs. It consists of joys and sorrows, cravings, feelings and the like. This greater part of experience, which does not consist of beliefs, is neither true nor false. But all experience whatsoever is inevitably real if by reality one means that which truly happens. If I experience a fear or a hope or an ecstasy or a pain, it is in accordance with reality inasmuch as it is a real fear or a real hope or a real pain. Even a belief or theory is a real belief or theory and hence is in accordance with reality, although the thing believed may not be in accordance with reality.

Again: "Any form of experience which is not inconsistent with experience as a whole has a right to regard, and even any alleged inconsistency requires to be very carefully examined lest the objection be specious." But experiences as such can not be inconsistent with one another. Life is full of pains and pleasures. Pain and pleasure are not inconsistent with one another in the sense that if one is true the other must be false. Both are equally real. The only features of experience that can be inconsistent with one another are propositions which may assume the form of beliefs and theories. Beliefs and theories may be true or false, but not happenings which go to make up the greater part of experience. Consistency and inconsistency do not apply to happenings. What I believe about experience may be true or false, but what happens to my state of consciousness simply happens and that is all there is to it so far as truth and falsehood are concerned. It is very confusing to refer to an experience as being consistent or inconsistent with other experience, as though every experience were a proposition. Consistency and inconsistency have to do only with propositions.

The notion of experience is being greatly overworked at the present time and gives rise to endless confusion.

HENRY NELSON WIEMAN.

The Facts About China

What and Why in China. By Paul Hutchinson. Willett, Clark & Colby, \$1.00.

"WHAT AND WHY IN CHINA," by Paul Hutchinson, is an interesting and authoritative book, and there is interest, too, in its publisher's imprint. Willett, Clark & Colby is a new name in publishing and it is a Chicago company. The firm has just been established, with offices at 440 South Dearborn street, and it will publish a type of book which will add to our slowly growing reputation as a publishing center. The firm will publish "serious" books on a number of subjects—will do, in fact, a general publishing business.

By serious books we do not, of course, mean heavy or unattractive books. Indeed, in one sense, Mr. Hutchinson's book is light—it is a small volume, is priced at \$1 and is less than 200 pages in length. But in that short space the author, who has lived in China for five years and edited three newspapers there, gives us enough information to enable us to follow intelligently the tangled issues of the present civil war in China. The situation is a crucial one, involving not only Chinese independence, but the whole status of world politics. When we think of it merely in terms of our own political resentments—with "Bolshevism" as the villain in the piece—we are not going to understand it. And if we put immediate business interests of privileged foreign interests above the great human interest of China's independence, we are taking a short-range view of a problem which has to be worked out in long-range terms.

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But most of us do not get even that far. We are in the position of the hypothetical reader at whom Mr. Hutchinson specifically aims, the person who says "These Changs and Chengs and Shantungs all sound about alike to me." To such a reader Mr. Hutchinson makes it clear what "all the fighting is about." He begins his book with a chapter on "How the Revolution Started." He tells us what Sun Yat-sen did for the freeing of China from the Manchu dynasty, and how Yuan Shih-kai took the fruits of his victory away from him and later proved, without meaning to, that China had forever outgrown the possibility of a one-man despotism. Meanwhile Sun Yat-sen's principles—especially since his death—have permeated China. They are "the principle of nationality, involving the full independence of China and full racial equality for all races within the republic; the principle of people's rights, in which they include all the requirements for a modern, self-governing democracy; the principle of people's living, in which they include the equalization of land ownership and the regulation of capitalism in industry."

Mr. Hutchinson explains the part that the Chinese labor movement has played in the civil war and the part that Russia has played in it. He explains the present division in the nationalist party.

His feeling in regard to the ability of the Chinese to solve their own problems if they are allowed to is hopeful. But he shows the uncertainty of the foreign—the international—factor, and declines to say what will happen if the western powers try to arrest China's movement toward national freedom. His book ought to be compulsory reading for the Shanghai merchants, and it might help the peace of the world if a large edition or two were circulated in England. If Messrs. Willett, Clark & Colby publish many books on such important questions as this and in so timely a way, they are going to deserve well of the public.

THE CHICAGO EVENING POST.

The Rabbi as Minister

Problems of the Jewish Ministry. Published by New York Board of Jewish Ministers.

THERE IS NO ministry but has its problems. The Jewish ministry has its specific and unique problems, and these are discussed and elaborated in this book recently published.

There are many contributors to this little volume, each contributor presenting, from the wealth of his experience, his judgment on the problems that disturb the rabbi. This volume is a practical guide book for young rabbis. There is nothing searching, profound or exceptional about it, except that it is the first time the problems of the Jewish ministry have been so broadly and specifically discussed.

A symposium of this character lends itself inadequately to review. One cannot agree with all contributors nor disagree with them all. Among the writers are those who interpret the functions of a rabbi as being chiefly those of the secluded scholar, the supreme authority on Jewish law, closeted apart from the sweat and toil of the masses of men—a teacher who preaches only to instruct, never to inspire or startle or arouse his hearers to action. Then there are those contributors who consider the rabbi a shepherd of a flock, a sweet, gentle zephyr, rather than a whirlwind go-getter preacher; one who advises, counsels and consoles, who, as pastor of a congregation, calls on the sick, visits the lonely, comforts the sad. There are those who view the position of rabbi as an executive of a religious plant, administering the activities of a large social institution, with clubs, scout troops, societies, committees, charitable and communal work.

In the rabbinate as in the Christian ministry there is wide diversity of opinion on the functions of the Jewish minister. Traditionally, however (and this is the majority opinion), the rabbi is the student; a teacher of his people whose life is spent mastering the cultural and religious heritage of his people and who attempts to interpret that vast and rich heritage in the light of his own thought and the needs of his time.

I particularly commend Dr. Samuel Shulman's essay entitled "What is a Jewish sermon?" This true scholar and preacher analyzes the content of a Jewish sermon, discusses its purpose and place in Jewish religious worship and gives much information of practical value to young ministers on how to deliver a sermon. It should be read by every young and growing preacher. Indeed, the whole volume will serve as a fruitful, practical aid to every minister of religion eager to learn of the problems and perplexities that await him in the years of his ministry, and in the pages of this volume he will find helpful suggestions and solutions.

JOSEPH L. FINK.

The State in the Making

The Political Ideals of the Greeks. By John L. Myres. The Abingdon Press. \$2.50.

DELIVERED AS LECTURES on the Bennett foundation of Wesleyan university, the chapters in this book have the fluency of public address, but also, hidden away in notes at the end of the volume, the paraphernalia of scholarship. There are already available good discussions of the political ideas of the Greeks as these ideas have been detached and suspended by the centuries. There are also accounts available that reek of Greek linguistics. But to come upon a criticism of Greek ideas that has permeating it all the available linguistic, archeological, philosophical and cultural resources, and a criticism that at the same time moves forward with freedom and relevancy for modern minds—this is a rare treat. The political notions that receive major emphasis are law, authority, freedom and natural order in relation to human ordinance. One sees here the Greek polis arise out of the concreteness of its own time and place, function brilliantly to make the good man and the good citizen one, and rise through actual death into a universality of immortal influence. It is a thrilling story quietly but competently told.

T. V. SMITH.

Disentangling the Gospels

The Three Traditions in the Gospels—An Essay. By W. Lockton. Longmans, Green and Co. \$3.00.

THIS IS A DETAILED exposition of the author's understanding of the gospel origins. In his earlier volume, "The Resurrection and the Virgin Birth" (1924), he presented a "fresh solution of the problem" by "frankly abandoning the commonly accepted Mark-Q hypothesis" and taking Luke "as giving the most primitive form of the evangelical tradition." John he regarded as "more reliable historically than Mark." That position is but slightly modified in this work. The author conceives the sources of the four gospels to lie in three streams of tradition which go back to the inner circle of the apostolic group—Peter, James and John. These three streams have been intermingled by the evangelists, but in the main Luke preserves the Petrine and Jacobean sources; Mark is a conflation of all three; Matthew is "a still further developed form of Mark"; and "the fourth gospel alone contains a single tradition that derived from John." The chronological order of the gospels is Luke, Mark, Matthew, John.

If one wishes to see what can be done with a difficult problem by naively starting *de novo*, this is his book.

It is difficult to follow the author when he seeks to show how he is able to separate the source material now combined in each of the synoptics. The argument is too subtle. Mark reports Peter: "We have left all" (10:28); Luke reads, "We have left our own. . . . No man that hath left house or wife . . ." This is understood to imply that the tradition embodied by Luke here is from Peter because Peter had a mother-in-law!

The desire to push back of the gospel narratives to the source is the commendable motive which has issued in the production of this book. But without documents there can be no history; to disregard the work which has been done on the gospels as literary documents in the effort to disentangle the traditions therein embodied is to invite confusion.

CLYO JACKSON.

Viewers with Alarm

Professional Patriots. Edited by Norman Hapgood, material assembled by Sidney Howard and John Hearley. A. and C. Boni, \$1.50.

THE BEST THING about this book is its restraint. For there are gathered—"under one tent," as Barnum would have put it—all the kinds and conditions of patriotic witch-hunters who have been chasing about the country since the war, howling that Jane Addams is the most dangerous person in America, that the federal council has an underground connection with Moscow, that the W. C. T. U. is a subversive organization, and all the rest of it. And the authors scarcely expend an adjective in coloring the picture! Of course, the obvious reason is that they don't need to. By the time they have introduced all the various societies and federations and legions and sons and daughters and other professional viewers-with-alarm, and have let them all speak for themselves, the job is complete. To try to heighten the color of such a canvas would be to risk spoiling a masterpiece. About all that needs to be said about the book, therefore, is that it is a dispassionate but adequate account of the doings of the American defense society, the national security league, the national civic federation, the American constitutional association, the United States patriotic society, the national founders' association, the "key men of America," the allied patriotic societies, the industrial defense association, the military intelligence association, the better America federation, the military order of the world war, the sentinels of the republic, the American legion, the United States flag association, the national clay products industries association, J. S. Eichelberger, Fred R. Marvin, James M. Beck, William J. Burns, Ralph M. Easley, H. A. Jung, S. Stanwood Menken, and others too numerous to mention. If you are looking for the source of this menace-of-Moscow stuff, here it is, chapter and verse.

P. H.

Books in Brief

A SERIES of excellent little volumes on scientific subjects, published by Harpers, now includes four titles. *THE STREAM OF LIFE*, by Julian S. Huxley (Harper, \$1.00), gives a very brief and clear presentation of the principles of heredity, evolution and eugenics. *THE AGE OF THE EARTH*, by Arthur Holmes (Harper, \$1.00), not only aims to answer the question which its title implies, but, by telling how we know, gives a brief introduction to the science of geology and the process of world formation as geology now sees it. In *THE NATURE OF MAN*, by George A. Dorsey (Harper, \$1.00), the distinguished anthropologist who flattered us in the title of an earlier work by assuming that we behave like human beings, here

gives a brief, but comprehensive, survey of human behavior through the whole range of life in its minor and major manifestations, from the behavior of the viscera of the individual to the behavior of cultures and civilizations. *SCIENCE OF TODAY*, by Sir Oliver Lodge (Harper, \$1.00), is not so all-inclusive as its name suggests, but is chiefly a discussion of the atom and the fundamental importance of the newer knowledge of atomic structure in relation to the present sciences of chemistry, physics and astronomy.

Morris Fishbein, editor of the Journal of the American Medical association, in *THE NEW MEDICAL FOLLIES* (Boni and Liveright, \$2.00), supplements his former "Medical Follies" by further discussion of the multiplying fads of therapy, beautification, rejuvenation and nutrition. He unmasks many fakes and charlatans and corrects some half truths about health and the ways to get it.

The purpose of *READINGS IN URBAN SOCIOLOGY*, edited by Scott E. W. Bedford (University of Chicago Press, \$5.00), is "to provide an introduction and a foundation system of thought for persons interested in every type of city life, such as students and all socialized citizens, ministers, city officials, physicians, lawyers, teachers, social service workers, city managers, etc." Or, more briefly, one might say that it is for everyone who wants to know what and why is a city. The vast mass of material which it presents (900 pages) covers the location and growth of cities, city planning, streets and transportation, civic esthetics, architecture, public health and safety, housing, the neighborhood, schools, churches and social adjustment. One would look far to find a volume more comprehensively informing with reference to the problems of urban life and organization. There are also copious bibliographies, the classification of which itself presents a useful analysis of the topics.

In the three massive volumes of *THE MOTHERS* (Macmillan, three volumes, \$27.00), Robert Briffault defends as his central thesis the proposition that "the social characters of the human mind are one and all traceable to the operation of instincts which are related to the functions of the female and not to those of the male." In other words, it is the mind of woman which has had the determining influence on the development of institutions, cults, social practices, and even instincts. The work presents a vast mass of data regarding the social customs of ancient and pre-literate peoples. In the scale upon which it is conceived and the abundance of detail with which its propositions are fortified, it is comparable to Frazer's "Golden Bough" and Westermarck's "History of Marriage," and its subject matter overlaps much of the field of both of these famous works. The author challenges Westermarck's conclusions at many points, particularly with reference to the origin of the family and the practice of monogamy, which he considers a less deeply implanted instinct than Westermarck claims. Much of the book is unsuitable for general reading, naturally, for the social customs of some of our remote ancestors and those of the retarded collateral branches of the human family are often far from edifying. I fear the book will never circulate in Boston if the industrious censor ever examines it. A bibliography of three hundred pages gives some suggestion of the extent of the research involved and the wealth of literature which has accumulated with reference to this field.

NEGRO LABOR IN THE UNITED STATES, by Charles H. Wesley, covers the whole field of negro labor including slavery and its effects, the diversification of occupation, recent migration, and the economic and social problems involved. It is only fair to say again, as has been said before of Vanguard books, that it is an achievement to be able to publish a 340 page book for fifty cents.

W. E. G.

British Table Talk

London, June 14.

THERE ARE SEVERAL REASONS why there should be a revival of interest in politics at the present moment. The immense majority which the conservatives won at the last election took the heart out of political warfare for a time. That majority is still practically the same, but no one believes that the present government could

The Revival In Politics

win such a victory again. There are observers—too confident, I think—who declare that its doom is certain, and that when Mr. Baldwin leaves Downing street he will leave it forever, and further that these are the last days for conservatism. Whether that is so or not, the fact that certain thinkers are saying it shows that political conflict is taking its old place among our interests. And that is the place next to religion. The strike of last year, moreover, ended in a victory for the mine-owners, but it is clear now that nothing was finally settled. Something like "direct action" was tried and proved a failure, and today, I believe, there is a return to the older and wiser mind which believed that parliamentary action, however slow, is the only way to effect reforms in the commonwealth. The government is accused by both labor and liberals of mishandling the coal strike and of intensifying class feeling through its recent proposals, soon to become law, dealing with trade unions. A class war means ruin; but how except through political action are we to escape it? It was my lot to spend the week-end in the heart of the west country. Last night under the trees upon the village green I saw at least a quarter of the inhabitants listening for two hours to political speeches. There is a by-election in these parts to be decided this week; that would explain the holding of the meeting but not the widespread animation. That marks, I think, the return of the old political interest. Prophecy is always uncertain in politics, yet everything points at the moment to a majority against the conservative government; but whether it will fall to a liberal-labor, or to a labor-liberal group to form a government is a question which the leaders of these two parties are not yet discussing in public.

* * *

Dr. J. Estlin Carpenter Goes To His Reward

The death of Dr. Estlin Carpenter takes from us the last of a company of venerable Christian scholars who would have

been proud to be called the disciples of Martineau. They were ministers, exercising their ministry within the Unitarian churches; but they did not lay their emphasis upon the negative implications of the name Unitarian. They regarded their churches as standing for freedom of theological thought and utterance. They were in reality Christians without adjectives. Drummond, Philip Wicksteed, Stopford Brooke, Hargrove, Carpenter, all of them greatly enriched all the churches, even where their theological judgments were accounted mistaken. Their integrity of mind, their eager sympathy for all things excellent, their charity, their grace, commended them to all men. Dr. Carpenter was for many years a teacher and afterwards principal of Manchester college, Oxford. He was a fine scholar who worked in many fields, notably in the study of the eastern faiths, and of the New Testament. His last work upon the Johannine gospel was published only a short time ago. The death of Wicksteed was a great blow to him; he did not long survive his old friend. All in this band of friends lived to a great age, and those who do not follow them in their theological thinking are the first to admit that they were among the men of whom it may be written, "God is not ashamed to be called their God."

* * *

By the Author of "By an Unknown Disciple"

Some years ago a remarkable fact was rumored in Fleet street. The circulation of a weekly paper marked by great ability was going up. The reason was even more wonderful than the fact; it was because of a series of articles which were then appearing upon Jesus as his life was told by an "Unknown Disciple." Those articles which appeared in the Nation are well-known in the book "By an Unknown Disciple." The author has now written "Paul: the Jew," but I should doubt whether it will make the same appeal. Nevertheless, it is a book to read, a book which will hold the reader. It is unlike the earlier book in that it deals for the most part with incidents and conversations which have no originals in the New Testament. In the reconstruction of the life of Jesus the author could take well-known stories and sayings and throw new light upon them. In his (or her) account of Paul it is necessary to write more or less original narratives and introduce new characters. It is of peculiar interest to see how this gifted writer traces the first points of contact between the mind of Saul of Tarsus and the reports of Jesus. An attempt is made to follow the struggle within the heart of this missionary of Judaism. There are some who profess to believe that Paul has no longer any importance for modern thinkers. To those who say such things it is only necessary to point out how many books are appearing upon this man. Deissmann, Foakes-Jackson, Bacon, Glover and many others could be named at once. An eminent scholar with modern outlook told me that he has always to revise his estimate of a man who despises or underestimates St. Paul.

* * *

And So Forth

The chief comments on the reception of Lindbergh, both in Europe and America, take this form. It is recognized that mass hero-worship has been intensified by the press and wireless and other means; it brings serious temptations to the hero, but in this case the young airman has come through the perils unscathed, and for this the crowd which is the means of temptation, is proudly thankful. That is to say, we tempt our hero in the hope that he will resist. The modern, largely unconscious, Satan tempts the just man and would be heart-broken

833

Contributors to This Issue

JAMES H. FRANKLIN, foreign secretary American Baptist Missionary society; recently returned from China.

DEVERE ALLEN, literary editor World Tomorrow.

J. D. MCFAYDEN, director of religious education, Centenary United church, Stanstead, Quebec.

HENRY NELSON WIEMAN, professor of philosophy, Occidental college; professor-elect of philosophy of religion, divinity school, University of Chicago.

JOSEPH L. FINK, rabbi, Buffalo, N. Y.; secretary central conference of American rabbis.

T. V. SMITH, professor of philosophy, University of Chicago.

CLYO JACKSON, professor of biblical literature, Alberta college, Edmonton.

if the just man yielded! The wintry wind—to reverse the words of Shakespeare—is not so unkind as man's gratitude. We did our best to welcome Lindbergh, but our best is a pale thing compared to America's best. . . . Those who study Europe are alarmed at many things. Albania is a center of storm once more; Russia is in a state of hysteria and panic, in which men do mad things; Mussolini is apparently out for a spirited foreign policy. There is a drift asunder which must be arrested. . . . The new prayer book has been before diocesan synods throughout the country. On the whole there is a strong majority in favor. None the less, the strong evangelicals and the strong Anglo-Catholics are definitely unreconciled. . . . The conference of missionary societies in Great Britain is in ses-

sion this week; these lines are written on the train which is taking me to Swanwick where the conference meets. It has a long and important agenda. The bishop of Dornakal, Dr. Azariah, who is an Indian, is to take the devotional sessions. Dr. Balme will represent the Chinese national council. The situation in China is certain to be discussed both in the public assembly and in groups. . . . Dr. Sparham, who returned to China last week, told me that he is not despondent as he faces the future of Christianity in China. He is the chief director of the London missionary society Chinese work, and there are few men with a wider and more intimate knowledge of all parts of China.

EDWARD SHILLITO.

CORRESPONDENCE

Toward the Understanding of the Northern Baptists

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "Fading Fundamentalism," I believe you have missed the main point. One slip, of not great importance perhaps, is that you mention the opposition candidate of the fundamentalists. It was the Baptist Bible union which put forth a second ticket for the foreign mission society. But a fairer designation of the situation than your caption would have been, "Growing Conservatism." It is true that the militant type of fundamentalism was absent, but the chief reason was because the leadership of the convention was almost wholly conservative. For years the Baptist denomination has been under the leadership of pronounced liberals. It is quite probable that some of the actions of the fundamentalists were ill-advised, nevertheless, like the prohibition party of old, they have performed a great mission in bringing the situation to the attention of the denomination. And now a new leadership has arisen which is distinctly conservative. You might have headed your editorial, "Triumphant Conservatism," and have been not far from correct.

There is a feeling that the Baptist denomination has come back again to its real heritage and mission. And which type it enjoys best was manifest enough in the fervent emotion which swept the great assembly during the spiritual, missionary, and evangelistic appeals of these great conservative leaders of our denomination.

Eastern Baptist theological seminary.
Philadelphia, Pa.

WILBER T. ELMORE.

The Nordic Complex in Panama

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing this on the balcony of the justly famous Ancon hospital at the Pacific end of the canal zone. Seven weeks as a patient have given me ample opportunity to test the last word in efficiency handed out here to all comers alike. I know of no possible improvement in this super-service. There are American nurses here but they are kept busy with professional matters, medicine, temperatures, helping the doctors, keeping the complicated charts. Who then takes care of the patients? The orderlies, and they are the why of this tale.

Since I arrived here, a helpless victim of an auto wreck, a black man has been at my call; a black man, any one of several, and he has attended to my every necessity, and such service I did not know existed. Long training, a certain tenderness of touch, a knack of easing broken bones, aching heads, amazing skill in the difficult and delicate things that have to be done to and for a helpless patient—day by day my surprise grew at the faithfulness and skill of the West Indian orderlies whose long years of experience had made them as super-efficient as all the rest of the hospital service. Later I learned of the same fine

service rendered by the West Indian women in the women's wards. One doctor told me of several who by long training were almost as efficient and dependable as a trained nurse in handling maternity cases.

Later I began to notice a few things. These black angels of mercy came on at six a. m. and changed shifts at six in the evening. Two shifts, twelve hours each, seven days per week, one day off per month—it was like going back to the dark ages! Twelve months per year, as many years as one might last. Should he fall ill for a day, he loses a day's pay. And for all this, what wages? Thirty-five dollars per month, and that thirty-five dollars must rent a house and buy food and clothes for the family, for they all have families. Six dollars for rent of two rooms in a tenement house leaves twenty-nine for everything else. The women receive \$22.50 per month for the same hours and conditions.

It seems that when these men began, some of them years ago, they were single and could live on the wage, which included food. It still does, but of quality so poor that the orderly never eats it if he can get anything else. Now, as men of family, they receive no more.

I talked with the patients. Every man was enthusiastic over the service rendered by the orderlies. Their pay was an outrage to common human decency. Not a dissenting voice did I find. I talked with nurses and doctors and they all agreed with the patients. I talked with officials of the canal zone; they deplored the inhuman treatment of these faithful men and women. Why then this discrimination against the patient, skillful black man? From "the top" came down three arguments. First, the black man receives more money than he could get in the Caribbean island from which he came. Yes, he does, but his living costs him also much more than in his former island home. Second, if the black man does not like it, let him quit. He can do no better outside, which under congested Panama conditions is true. Third, if he had more money, he would spend it.

All of which, being boiled down to essentials, resolves itself into plain oppression of the black man just because he is black and can't help himself. The Nordic complex all over again; the white man's inhumanity to the black.

As I write the building is shaken by an explosion. It is one of the big guns out there at target practice or just for fun, I don't know which. Enough money was spent on that one shot to give every one of these men a decent wage for a week. A prominent official prepared a careful statement of their needs and wrongs and asked a raise to fifty dollars per month. This was rejected at headquarters, for the reasons above stated. The canal is super-efficient and paying a handsome profit. Are we to grind the lives out of these faithful men and women who are rendering skilled service of highest value to us in our hours of suffering and need? So it seems, until we can get rid of our color obsession and mete out a little plain justice to the West Indian hospital orderly on the canal zone.

Ancon, Canal Zone.

GEORGE A. MILLER,
Bishop, Methodist Episcopal Church.

THE SUNDAY SCHOOL

Lesson for July 3. Lesson text: 1 Samuel 10:17-25; 11:12-15.

God Chooses the Giant Killer

I HAVE been in one church long enough to see three waves of youth come up. The first was the soldier group. Seventy-five of our youngsters marched away to the world war. Most of these had enthusiasm and are making good. Then came the post-war group, the most criticized set of young people that ever lived in America. While the "youth movement" was active in Germany, these young people of the United States had their own experiences. Our own set came through with colors flying, and now most of them are happily married and settled. Now the third wave is reaching its crest. I love these youngsters; they are the freest of the free. They dress, talk, dance, argue, attend church, drive their motors, do things in their own way, but they have their good enthusiasms and I will gamble upon their futures. How they can sacrifice for the new church! I honestly believe that the present group of young people can hold its own place with the best that have gone before. Let us not make the mistake of thinking that our grandfathers and grandmothers were better than the present generation; the world is not growing worse. We are freer, franker, more democratic, more intelligent, more unselfish, happier than any preceding class. Slowly but surely progress is being made; we slip back here only to go forward there; but the tide is rising and sweeping up the beach.

David was a man after God's own heart; he pleased Jehovah. Michelangelo has pictured the curly-headed, rugged lad. He is swarthy with the out-of-doors; tough and sinuous, with vigorous activity; brave as a lion, fighting wild animals; happy as a lark, singing at heaven's gate; chivalrous as a knight; handsome as a god. The classic story, which illustrates David's character, is that of his fight with Goliath. He was not afraid of the big man—how typical of youth. He fought the big man and killed him; he fought Goliath with his shepherd's sling and won. Intrepid, dauntless, full of enthusiasm—David is the representative youth of all ages.

Senility is indicated when one talks disparagingly of modern youth. The present generation is human, full of faults, but what generation was not? Let the guiltless cast the first stone. Let the perfect criticize—unless he is a perfect liar. The flawless generation was not that of the Puritans, not that of colonial days, not that of the westward trend, not that of civil war times, not that of the reconstruction period, not my own, surely (I know that one), not the first generation of the twentieth century. As a matter of fact there has never been a perfect day of youth. China, Egypt, India, Greece, Rome, England, America—not one has yet produced a crop of youngsters that was above criticism. When modern American youth speaks there is idealism, hope, enthusiasm for righteousness, willingness to endure hardship to gain noble ends; these, to my mind, put our present class out in front. To admit the contrary is to admit defeat. I am unwilling to do that—my own children and yours are in this class—they should be the best. When the son of the elder Dwight was being praised at his inauguration at Yale, the old gentleman leaped to his feet and shouted: "He should be a better man than I, for he stands on my shoulders."

Paul was a lover of youth and that fact kept him young. No advice could be better than his words to Timothy: "Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." Usually older people are supposed to set the example; that is normal. Yet every older man looks with a kind of wistful longing, with a kind of sophisticated hope, with a kind of prayerful faith, upon his son. Maybe he will escape the pitfalls that caught us, maybe he will attain the ideals that were beyond us, maybe he will be strong where we were weak, maybe he will be an example to us. God grant that this may be true. A survey fills our hearts with hope.

JOHN R. EWERS.

Great interest is being shown by Christian Century readers—and increasingly by the press of the country—in

Paul Hutchinson's

WHAT and WHY in CHINA

Note these current reviews:

CHICAGO DAILY NEWS:

"The historical background, the personalities involved . . . have been brilliantly summarized by Mr. Hutchinson . . . one of the best features of the book and one that can be praised un-
stintedly is the Mind Map of China."

CHICAGO EVENING POST:

"An interesting and authoritative book . . . enough information to enable us to follow intelligently the tangled issues of the present civil war in China . . . If Willett, Clark & Colby publish many books on such important questions as this and in so timely a way, they are going to deserve well of the public."

NEW YORK EVENING POST:

"There have been thirty or forty good books on China this spring, but none that I have seen so perfectly meets the needs of the average newspaper reader as this small one."

THE EMPORIA GAZETTE: [William Allen White, Editor]

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A Gift With a Strong String to It

William Jewell college (Baptist) has received a gift of \$100,000 for student aid, subject to the condition that "the students who receive financial aid from said fund must subscribe to the teachings of the Bible in the account of creation of the earth and man; that the Bible is the inspired word of God; the virgin birth of Jesus Christ, his divinity, his deity, his death on the cross, resurrection, ascension, and that he will come again in like manner. The college agrees to so teach and instruct such students."

Anti-semitism in New York Hospitals

The report of the severe hazing of three Jewish internes in Kings county hospital, New York, has not only aroused various Jewish agencies to indignation and protest, but has moved the city authorities to investigation. The metropolitan press generally and all organs of sane opinion have united in condemning the outrage.

Unitarian Minister Moves To Toledo

George Lawrence Parker, who has been minister of the Unitarian church of Newton Center, Mass., for six years, will succeed Dr. Horace Westwood at the First Unitarian church of Toledo, Ohio. Dr. Parker has held Congregational pastorates in Massachusetts, and was for some time minister of the British-American Union church in St. Petersburg, now Leningrad.

World League Against Alcoholism

The congress of the world league against alcoholism will be held at Winona Lake, Indiana, August 17 to 23. Boyd P. Doty will be director of the congress. Governors of many states are naming official delegates, but all who attend are entitled to the privileges of the congress.

Conference on Country Life

The international country life conference will be held at Michigan State college at East Lansing, Mich., August 4 to 6, in conjunction with the American country life association and the American farm economics association. The general topic of the two American associations will be "Farm income and farm life." The National Catholic rural life conference will be held during the days immediately preceding.

Lakeside Conference July 24 to Aug. 8

The program of the Lakeside (Ohio) assemblies, which include a Bible conference and a school of missions, will be held from July 24 to August 8. Prof. J. Y. Simpson, of New College, Edinburgh, will be one of the speakers. Lakeside calls itself "The Chautauqua of the Great Lakes." Its total calendar of widely varied events, beginning with a Congregational conference and ending with a horseshoe tournament, extends from June 20 to August 13.

836

Basis of Unity Already Decided Upon

Commenting on the various religious elements which will be present in the Lausanne conference which will seek to find a basis for unity in faith and order, the Living Church (Episcopal) says: "The strength of the various Anglican delegations, with those of the orthodox eastern churches, provides the Catholic element that must ultimately prove the basis for unity."

The Creeds Are Hymns

Dean Inge says that: "The creeds are really hymns, not rules of membership; for that reason, I have thought sometimes

that the Te Deum is enough for a public confession of faith." This is a confirmation of the approval given two or three years ago to the setting of the shorter catechism to music.

Still Debating Baptism In Latvia

The Riga Times records that a spacious auditorium in that city was recently packed with the members and friends of the four Methodist Episcopal churches, who had come to hear a lecture by Dr. George A. Simons, superintendent of the Methodist Episcopal churches in the Baltic states, on the question: "Is infant baptism justified from the standpoint of holy scripture and church history?" He

Chinese Humanist Views Christianity

SOME SAY THAT Dr. Hu Shih is the most influential Chinese now alive. As dean of Peking national university and the so-called "father of the Chinese renaissance," his influence among the intellectuals, and through them with the youth of all China, is enormous. Writing in the Forum on China and Christianity, Dr. Hu Shih says: "The future of Christianity in China is a question which should be considered apart from the question of the past services rendered to China by the Christian missionaries. The part played by the missionaries in the modernization of China will long be remembered by the Chinese, even though no Christian church may be left there. They were the pioneers of the new China. They helped the Chinese to fight for the suppression of opium which the pirate-traders brought to us. They agitated against foot-binding, which eight centuries of esoteric philosophizing in native China had failed to recognize as an inhuman institution. And they brought to us the first rudiments of European science. The early Jesuits gave us the pre-Newtonian astronomy, and the later protestant missionaries introduced modern hospitals and schools. They taught us to know that there was a new world and a new civilization behind the pirate-traders and gunboats."

RESISTING ALIEN RELIGIONS

"Many of the protestant missionaries worked hard to awaken China and bring about a modern nation. China is now awakened and determined to modernize herself. There is not the slightest doubt that a new and modern China is emerging out of chaos. But this new China does not seem to promise a very bright future for the propagation of the Christian faith. On the contrary, Christianity is facing opposition everywhere. The dream of a Christian occupation of China seems to be fast vanishing,—probably forever. And the explanation is not far to seek.

"It is true that there is much cheap argument in the narrow nationalistic attack which sees in the Christian missionary an agent of imperialist aggression. But we must realize that it is nationalism,—the self-consciousness of a nation with no mean cultural past—that once killed

Nestorian Christianity, Zoroastrianism, and Manichaeism in China. It is the same nationalism which four times persecuted Buddhism and finally killed it after over a thousand years of complete Buddhist conquest of China. And it is the same national consciousness which is now resisting the essentially alien religion of Christianity.

THE HUMANISM OF THE HEATHEN

"And more formidable than nationalism, there is the rise of rationalism. We must not forget that Chinese philosophy began two thousand five hundred years ago with a Lao Tse who taught a naturalistic conception of the universe and a Confucius who was frankly an agnostic. This rationalistic and humanistic tradition has always played the part of a liberator in every age when the nation seemed to be under the influence of a superstitious or fanatic religion. This cultural background of indigenous China is now revived with the new reinforcement of the methods and conclusions of modern science and becomes a truly formidable safeguard of the intellectual class against the imposition of any religious system whose fundamental dogmas, despite all efforts of its apologists, do not always stand the test of reason and science.

"And, after all, Christianity itself is fighting its last battle, even in the so-called Christendoms. To us born heathens, it is a strange sight indeed to see Billy Sunday and Aimee McPherson hailed and patronized in an age whose acknowledged prophets are Charles Darwin and Louis Pasteur!

"The religion of Elmer Gantry and Sharon Falconer must sooner or later make all thinking people feel ashamed to call themselves 'Christians.' And then they will realize that young China was not far wrong in offering some opposition to a religion which in its glorious days fought religious wars and persecuted science, and which, in the broad daylight of the twentieth century, prayed for the victory of the belligerent nations in the world war and is still persecuting the teaching of science in certain quarters of Christendom."

"demonstrated most convincingly that infant baptism is both biblical and in full accord with the teaching and practice of the apostles and church fathers of the first three centuries."

Summer Camps Gain in Popularity

It is anticipated that not less than one hundred thousand persons will attend the summer camps conducted by the Y. M. C. A. during the present season. Since the first such camp was established at

Orange Lake, New York, in 1885, the number has grown to over four hundred and they are found in every state in the union.

Dr. John C. Perkins Acting Minister at King's Chapel

Dr. Harold E. B. Speight preached on June 12 at King's chapel, Boston, Mass., before leaving for Europe, principally for visits in England and Scotland. On his return he goes to Dartmouth college as professor of philosophy. Dr. John C.

Perkins, who has served as minister at the University Unitarian church since 1914,

Recommends Scientific Morality, Not Free Love

THE church congress (Episcopalian) which closed in San Francisco on June 18, succeeded in listening to presentations of both sides of a wide range of delicate and disputed questions without ever coming to blows or even losing good nature. Perhaps the sensational misrepresentation which the daily press gave to the address of Rev. Henry Lewis, of Ann Arbor, Mich., tended to encourage the feeling of those present that the actual divergencies of opinion were of little consequence in comparison with the divergencies that there would have been if he had said what he was reported to have said.

Rev. William Norman Guthrie, of St. Mark's-in-the-Bouwerie, the enfant terrible of the Episcopal church, was "pleasantly surprised to find so much truth and wisdom coming from the episcopate." According to reports, which one reads with some mental reservations in view of the known inaccuracies in the report of Dr. Lewis's address, he made some extreme statements in regard to the general incapacity of the New Testament writers and the inutility of foreign missions, but the congress evidently took these utterances, if he made them, as interesting exaggerations for the sake of emphasis. He also thought that the prayer book communion office gives God too much information and advice and the congregation too much exhortation.

HOUSE-PARTIES DEFENDED

Judge Benjamin Bledsoe, of Los Angeles, made an impassioned plea for the maintenance of the present social and political order. Rev. J. Howard Melish described the pharisees of the time of Jesus as the hundred percenters of that day.

The catholic and protestant aspects of the church were discussed with entire freedom and frankness. No one thought that either element should be excluded, but there were wide differences of emphasis. "If by Christianity you mean Jesus," said Dr. Guthrie, "then Christianity is adequate to satisfy the needs of all races. But if you mean the Christianity of the last two thousand years, no. Protestantism is dead and catholicism is dead, but painted red and so more noticeable."

In the discussion of evangelism, Rev. Granville M. Williams defended to some extent Buchman and his "house-parties," declaring that by them "young people who would never come to a mission can be drawn into a discussion on points of religious experience which often leads to their conversion." The local press reported him as advocating putting "sex-

appeal" into religion, but if he did so it must have been in a very mild and guarded way for he did not even mention the word sex.

OUR CHANGING MORALITY

The gist of Mr. Lewis's much discussed address on "Moral standards in an age of change" was his insistence that actual codes and standards of conduct must be determined by experience rather than by authority and tradition. There must be a complete willingness to face facts frankly and adjust codes to conditions in the light of experience and scientifically ascertainable results. The three outstanding characteristics of our age are the diminished importance of the family in comparison with other social groups, the emergence of the individual, and the advent of science.

"In morals science has created an entirely new moral situation. You have done away with that old, but very effective weapon which has deterred many a person from going beyond the accepted moral code—fear of consequences. That fear no longer rests in the breast of any scientifically educated man or woman, and along with the passing of that fear is also going a vast amount of ignorance and misinformation upon the whole sexual relationship.

"In view of that attitude and in the light of the existing moral facts as we have noted them, what should be the message of the church?

"First, it should be a message which frankly acknowledges that it is impossible to try one age by the moral standards of another. We cannot presuppose a fixed and invariable moral code. Neither can we have that comfortable assurance that we have attained to an absolute knowledge of right and wrong which enables us to pass final judgment on the men of the present or the past. The message of the church should help people get away from such an inferred premise and cherished illusion. For we know perfectly well that there is no such thing as an absolute moral code. The church in the past has recognized this principle of adaptability, but unfortunately, generally after the changes have come, as in the case of slavery in this country. The duty of the church is to weigh all in the light of the experience of the present. Perhaps it will find it expedient to use some of the standards of the past. Perhaps not. But it should not first assume those standards and then attempt

(Continued on page 838.)

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but who is now in England, to return in September, has been called by the King's chapel congregation as acting minister for one year.

Veteran Missionaries Return From Chili

Rev. and Mrs. G. F. Arms, who have been missionaries for the Methodist Episcopal church in South America for thirty-nine years, have returned on furlough, and will retire from active service.

Christian Endeavorers Assemble in Cleveland

The thirty-first international Christian Endeavor convention is in session during the week July 2 to 7, at Cleveland, Ohio. The movement was never more vigorous than it is now and what it has lost in novelty, it has gained in experience and organization.

Dr. Horace Westwood to Lead in Unitarian Laymen's League Missions

The purpose of the Unitarian laymen's league, to reach the unchurched, has received encouragement by recent generous gifts, and the work takes on definiteness with the selection by the league of Dr. Horace Westwood, recently pastor in Toledo, to serve as mission preacher for the next three years. Dr. Westwood has

RECOMMENDS SCIENTIFIC MORALITY

(Continued from page 837.)

to build upon them. Its first duty is to get away from any assumptions, and in the light of present day moral facts to help evolve an adaptable moral code.

PRINCIPLES, NOT CODE

"Second, the church should cooperate with the findings of modern science and urge the use of scientific discoveries which tend to the upward development of the race. If, for instance, the upward development of humanity seems to point to a greater emphasis upon family life, then the church should urge the latter to be maintained at all hazards. But if upward development seems to lie in any other direction, then to maintain the solidity of the family against it is not being an intelligent guide." Among the things which he considers already sufficiently supported by scientific evidence to warrant the church in approving them are the sterilization of mental defectives, birth-control, and the use of the methods of psychoanalysis.

"Third, most important of all, the church's message should be one of ideals rather than one of legislation. Christ pointed the way for us when he gave his two great commandments, and anything which destroys or diminishes our relationship with our neighbor, or makes it harder to love God, is an immoral act. He did not lay down rules as to how to carry out those commandments, he simply set them forward as ideals, as pointing in the right direction. We need to apply these principles to ever varying situations. But the experimentation alone will not be enough. It must go further. The church's great opportunity is to show that along with such experimentation and independence of thought and action must go a sense of responsibility for others."

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been on leave of absence from his church for several months and has done fruitful service for the league in many mission efforts.

Deaconess Leaves \$7,000 Which Will Endow Chair of Teaching

Having served for thirty years as a deaconess nurse in the Methodist Episcopal church, for several years being principal of the school of nursing of the Nebraska M. E. hospital and deaconess home, Miss Mary M. Dueker recently died, leaving an estate of \$7,000 to her sister, also a deaconess; this fund is now to go to establish a chair of teaching in the school of nursing. It is hoped that sufficient additional money may be obtained from the alumni of the hospital to complete an endowment of \$40,000.

Blodgett Memorial Community House Dedicated at Hazelton, Pa.

Back in 1904, during the session of the central Pennsylvania conference in Harrisburg, Bishop C. C. McCabe instituted what is known as the anthracite mission for Slavonic people, with headquarters at Hazelton, Pa. The woman's home missionary society of the M. E. church has given the work its support through the years, and there was dedicated, in May, a fine new building costing, with equipment, more than \$60,000. Because of a special gift of \$10,000 by Miss Gertrude Blodgett, of Buffalo, in memory of her brother, the building is known as the Blodgett memorial community house. A four-fold program will be carried out at the center, educational, physical, spiritual and social.

Author of Religious Best Seller Also an Editor

Dr. E. Stanley Jones, author of "The Christ of the Indian Road," which has maintained its standing as a best seller for many months, now edits a monthly sheet called "The Fellowship of the Friends of Jesus," which is issued by the Methodist publishing house in Lucknow. Its editorial purpose is "to form a bond of fellowship in thought and life among those within and without the Christian church, who, while differing in many things, hold a common friendship with Jesus and desire to explore the meaning of that friendship."

The Janviers Are Famous in Presbyterian Missions

Rev. Ernest Paxton Janvier recently spoke in Fifth Presbyterian church, Trenton, N. J. Mr. Janvier is the son of Dr. C. A. Rodney Janvier, who ministered to that church upon his graduation from Princeton before taking up his work in India. There have now been three generations of Janviers serving as mission-

aries in India: the father of Dr. Janvier, Rev. Levi Janvier, who was murdered by a native Indian bearing a grudge against white men; his son, Dr. Janvier, who has served as a president of Ewing Christian college for twenty-five years; and Rev. Ernest P. Janvier, his son, who expects to return to Allahabad in the autumn.

BOOKS RECEIVED

Guides, Philosophers and Friends, by Charles F. Thwing. Macmillan, \$3.00.
The Attitude of Jesus Toward Women, by M. Madeline Southard. Doran, \$1.50.
Saturday Papers, by T. R. Glover. Doran, \$1.50.
Casework Evangelism, by Charles R. Zahniser. Revell, \$1.50.
The Famine in Soviet Russia, 1919-1923, by H. H. Fisher. Macmillan, \$5.00.
Soul-Trapping and Other Sermons, by John Snape. Judson Press, \$1.25.
Dramatic Activities for Young People, Overton. Century.
Conscience and Its Problems, by Kenneth E. Kirk. Longmans.
When Power Comes, by A. D. Belden. Judson Press, \$1.25.
The World in a Barn, by Gertrude C. Warner. Friendship Press, \$1.25.
Chinese Political Thought, by Elbert D. Thomas. Prentice-Hall, Inc., \$5.00.
The Book of Daniel (Int. Crit. Commentary), by J. A. Montgomery. Scribner, \$4.50.



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The 10 Most Important Religious Books of 1926-7

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Herewith last four of the ten

The Life of Prayer in a World of Science

By William Adams Brown

THIS book has been written by one who believes that prayer is the heart of all vital religion, yet in his own experience has often found it difficult to pray. Here is the story of the way in which the author has found help in his difficulties, and won the assurance that in this world which modern science has so enlarged and transformed, no less than in the simpler world of our fathers, prayer opens the door to communion with the living God.

The author frankly faces modern tendencies in thinking. Read:

"The psychologists have been dissecting the inner life as the botanist dissects the flower. One school much in evidence today—the behaviorists—goes further in its negation, and regards consciousness itself as an incident in a process which can be adequately explained without it. What science discovers, it tells us, is a series of activities, succeeding one another as parts of one unbroken process which is itself conditioned at every point by the physical organism with which it is associated, and by which its manifestations are determined. *So prayer is resolved into auto-suggestion, and God becomes a by-product of man's changing emotional moods, a projection of his aspirations into the void, a dream picture screened on nothingness.*"

This book will aid you in your most perplexing problem. [\$2.25]

Religion and the Rise of Capitalism

By R. H. Tawney

"It will be a long while," says Reinhold Niebuhr, "before another book will be written with so great a challenge to repentance to the modern church as R. H. Tawney's masterly volume, *Religion and the Rise of Capitalism.*"

The author maintains that our present civilization, whatever its virtues, is based upon the naive assumption "that the attainment of material riches is the supreme object of human endeavor and the final criterion of human success" and that "it is the negation of any system of thought and morals which can, except as a metaphor, be described as Christian."

Tawney traces the tragic history of the successive defeats of ethical idealism, and he seems to hesitate to believe that victory can ever again be possible for idealism. A stinging criticism of Christianity as it is practiced today. [\$3.50]

This Believing World

By Lewis Browne

Here at last is a book long awaited, a really authentic and attractive popularization of the whole subject of comparative religion. Lewis Browne is a great scholar and he is one of the most vividly colorful writers of today. Says William Allen White: "This book will be found to be the basis for a restatement of the new world's faith." [\$3.50]

Religious Experience and Scientific Method

By Henry N. Wieman

So significant is the contribution which Professor Wieman makes in this book to the understanding of religion, that one is tempted to acclaim him as the wise man from the west, remarks W. E. Garrison after finishing the book.

The author divides his treatment into three sections: Why religion needs science; Why science needs religion; The nature and function of religion.

Religious experience, which science is often suspected of evaporating into nothingness, is based upon an awareness of the universe fully as valid as the "awareness" of natural science. Destroy the one and the other perishes. "A precious conception of religion," writes John Dewey. [\$2.25]

The List of Ten

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- ☐ My Idea of God (\$2.50)
- ☐ Jesus, Man of Genius (\$2.50)
- ☐ Adventurous Religion (\$2.00)
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- ☐ Science: The False Messiah (\$3.00)
- ☐ Religion and the Rise of Capitalism (\$3.50)
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